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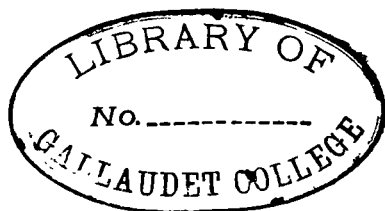
—FOR THE—

DEAF AND DUMB

THE CHARLES BAKER COLLECTION

— — —

NUMBER



Translation by

Alfred Palmer.

of

Richardson's Dactylology

1870

[Orig 1862]

Dactylology.

or

The art of conversing with the Deaf and Dumb by means of the Deaf and Dumb Alphabet.

I. Origin of Dactylology.

A simple game used by school-boys to converse together in silence and while far apart, has become, for the instruction of the Deaf & Dumb, so important a proceeding that it has almost reached to the distinction which acquires for it the name of an art. Such is the manual alphabet, the object of which is to express with more or less certainty the various characters of writing by divers positions of the hands and fingers.

This game has been submitted to several rules; it has formed the subject

of dictative works, and its position
have been painted and engraved
on paper.

It often happens that when one hears
Dactylology spoken of, curiosity
prompts you to enquire who was
the inventor of that noble art.

If you believe that it was l'abbé de
l'Epée, you are mistaken; it is to the
Spaniards that we are indebted for
that fine invention. ^{The following will serve as a proof} l'abbé de l'Epée
had not yet begun to teach his pupils
how to express themselves, says a distin-
guished deaf & dumb gentleman, when
a stranger came to him at the time
that he was delivering one of his public
lectures, and offered him a Spanish
book, assuring him, that if he bought it,
it would be an object of great value
to its possessor. At first l'abbé de l'Epée
would not have it, not being acquainted
with Spanish language. But on opening

the book without reference to any particular part of it, the Spanish manual alphabet appeared before him engraved in soft characters. he kept it and gave to the merchant the required price.

II. Definition of Dactylology.

The word Dactylology is derived from the Greek Dactulos, a finger and Logos, a speech. We understand by that expression the art of speaking by forming the letters with the fingers. Dactylology is like the speech; they are alike in that they are the pictures of our thoughts. Dactylology is, in fact, to the alphabet, what the latter is to the human speech. Bearing resemblance to writing, it represents it exactly as writing does the speech. A certain position of the fingers takes the place of writing

for familiar conversations; one can read on this new instrument as one would from a book or paper.

The manual alphabet becomes the natural agent of written words; it takes its place in many circumstances when the different speakers have not at their command the instrument requisite for the latter; then it recalls to the memory the words of written language; it makes the use of it more familiar.

"The whole manual alphabet is no more than a well-known writing, which pictures to the eyes of those to which certain motions of the hands and fingers are presented that it is an A, or a B, or a C, or a D, &c.; that he must write as he would do, letter for letter a written paper or printed book which he could not hear.

It is a visionary writing which indicates that which is to be transmitted with pencil or pen on the table or on the paper." (L'abbé de l'Épée.)

"Dactylology, says an instructed deaf and dumb person, is as easy quick and rapid as the speech, and as expressive as good writing. Other signs may also be added to plain Dactylology for the purpose of submitting to the rules of prose, Chant & poetry. For persons of little capacity or no learning it becomes very convenient to make use of an alphabet containing all the signs of sounds of the pronunciation. If there are some persons who complain of the signs of the manual alphabet, I reply that

they are in the same case
as regards the signs of Dacty-
logy, as the deaf and dumb
as to the sound of the speech
which they do not hear.

With the help of Dactylogy
it becomes as easy to speak
to the blind as to the deaf & dumb.
Mr. Pécure and I were once
in a room at the time of the
year when the nights were so
dark as not to allow the opportunity
of seeing one another. Mr. Pécure
wishing to speak to me took my
hand and touched distinctly
the right fingers, according to
the rules of Dactylogy.

The sense of feeling stirred
by the movements of my fingers
directed by his hand enabled
me to understand clearly what

he wished to tell me.
He continued to speak to me
in that way in dark winter
days; and when we could
not procure a light I could
understand him with the
same facility. Dactylology
therefore deserves to become
as common as ordinary writing.
Our manual alphabet must
not be confounded with that
which school-boys use to hold
any intercourse with each other
in opposition to their master's
wish; the alphabet used by the
deaf and dumb imitates by
various positions of the hands
and fingers the divers
characters of alphabetical writing,
whilst that of schoolboys requires
the help of both hands, or of both

arms and portions of the body.
We deeply regret that many
school-children make use
yet of the Eng. man. alp.
rather than that of the French,
which is more beautiful and
more simple. The Eng. alphabet
is quite useless to us. The
greater part of French deaf &
dumb do not know it. It is
therefore to be hoped that our
alphabet shall spread throughout
France which is the true country
of the deaf and dumb.

III The manner in which the
manual alp. is to be used.

If by accident you meet with
an instructed deaf and dumb
person speaking Dactylology
with a person gifted with both

you would be without doubt
astonished to see them understand
each other without uttering
a single word with the lips.
Then your curiosity would
carry you so far as to
inquire from some person
how it was possible for
them to carry their meaning
by the aid of those signs.

Well! I am going to explain
the way to use them; and
if you are desirous to learn
it I feel confident that you
will instantly be struck with
its simplicity.

To study Dactylology you
must have a drawn manual
alphabet and you must examine
each figure and try to imitate
it well, then you must exercise

your fingers by repeating
the imitation. But you
must not be impatient;
it is best to learn six or
eight letters at a time, so as
to acquire them with more
certainty, and when these
are well known to proceed
with six or eight more and
so on till the last. After that
recommence them all. As soon
as you see that you are
capable of forming the letters
without looking at the copy
try to spell words and then
sentences. After this you can
pass on to conversation and
discourses. As soon as you
are able to spell a word with
the fingers you are amply
compensated for your trouble.

and from that time the system of Dactylology become very easy. You will feel still greater pleasure when you are able to converse freely with an instructed deaf and dumb person.

To speak quickly words of frequent occurrence may be abbreviated; but for this purpose the persons speaking must fully understand the abbreviations. The following are a few of these abbreviations:—

M ^r -	nr - never
M ^{ss} - Messrs	oft - often
M ^m - Madam	omt - sometimes
M ^s - Miss	gen - generally
La - Lord	w - who or which
D.D - deafdumbs.	mnt - merchant
ays - always	S ^t - Saint

I. You	Wed	Wednesday
u. us	Th	Thursday
S. Sunday	Fr	Friday
M. Monday	Sat	Saturday
T. Tuesday	Ty	Today
Wn. When	mh	much
Wz. Why	hw	how
Gdy. Good day	h.mch.	how much
Agh. Although I. Evg.		Good evening
G. night. Good night. No		Number.

It is often easier to form letters
oneself than to understand the
meaning which another would
convey to you by signs.

You must not fear the difficulty
to overcome it, you need only
exercise yourself by reading
^{the} manual writings you meet with.
With a few days practice and
a little patience you will not
fail to succeed.

IV. Proof of the facility of Dactylology. 99

It is a mistake often made to think that it is hard to learn Dactylology and that great labour and patience are required in its learning. It is much more easily acquired than the art of writing, calculating, or drawing. Every one, however ignorant they may be, and to whatever age they may have reached, may learn it.

A few hours of attention will suffice. We have seen many persons not deaf and dumb that knew the manual alphabet; they are always glad of knowing it; they enjoy their power at the expense of others, who have not acquired the art; and

they assure to having learnt
it in an hour's time and less.
We shall ~~give~~ relate an
incident which will prove
what we have stated.

In the town of Hartford, says
the pictorial magazine, the
first town of the United
States that had an institution
for the deaf and dumb, in
whatever place a deaf and
dumb person presents himself,
whether it be in a shop,
or a drawing room, he or
she always finds some
one who knows the manual
alphabet, that understands
it, that listens to him with
interest; that can answer
him: and thus he nearly
forgets the misfortune connected

with the deficiency of those
two senses.

A letter written by a celebrated,
deaf and dumb gentleman
to the Baron Gerardo, confirming
the preceding statement.

"First, says he, I teach the
manual alphabet, which,
by the way, can be learnt in
less than an hour's time.
Then this one, to compensate
for the trouble I have taken
in teaching him, takes
upon himself to instruct
his parents, or his children,
or his brothers & sisters, and
these in their turn, do the
same to their friends;
thus this way of communication
is diffused from house to
house, from school to school

and from town to town, so
that every place I go to, I
find some persons that
can speak to me with their
fingers. Even in this hotel,
which I have chosen as
abode, amongst more than
one hundred persons from
various parts of the U. States,
I have met with eleven that
can speak, and that conversed
with me as soon as they
discovered that I was
deaf and dumb. Therefore,
Sir you cannot conceive
how agreeable it is to me to
find a "home", as it were,
wherever I go." We regret that
this interesting example
has not been set forth in
France; and we advise merchants

gentlemen, and all young people to make it their work."

The following is the opinion of Mr. Frouse on the ^{Dactylogy} subject.

"The persons, not deaf & dumb, he says that can write according to the rules of orthography, those especially that can revise and compose, can learn in very few days Dactylogy, and acquire the facility of writing it with an ease, which, even instructed deaf & dumb persons cannot attain, because, to the former, all the expressions of the thought, by the aid of that language are already formed in the mental speech; but to the deaf

and dumb, the intellectual ideas and dactylological expressions can only be simultaneously, without their real meaning attaining its full depth in their minds.

Concerning this subject, I beg the freedom, to say, he added, to sanction the hope that in future all children, not deaf and dumb, shall learn Dactylology in elementary schools. It would be a simple amusement, which, as the occasion offered itself, would prove to be the useful means of conversing with a deaf dumb person.

If, in fact, every one could

Speak this vigorous
language, the deaf & dumb,
on the other hand, would
get more familiar with
it, and perhaps appropriate
it to themselves as the last
revision of the language
of signs. Having reached
the height of perfection
Dactylology would, instead
of keeping the mind in
bondage, rival the speech
in the intellectual commerce
and moral of souls, and
it would not only be spoken
by more strength and
energy by the deaf & dumb
but it would improve in the
different appearances of
the physiognomy which it
assumes, and in which

are depicted the sentiments
which always accompany
the thought."

"Therefore, at the present day,
Dactylogy, viewed in all
its power, belongs more to
those not deaf and dumb than
to those thus afflicted.

As yet, the language of
signs has been only the agent
of the minds of the latter, and
the written alphabet allowed
them only the time which
they require for thought.

Yes, the of the language
of signs and the of
written language are, for
the deaf and dumb two
extremes without comparison.

Our advice to young people
school-children, friends of the

deaf and dumb, masters
and ministers, is to learn
Dactylology, when leisure
will permit.

It is doing a great favour
to the instructed deaf & dumb.
In this way you will teach
them good words and the
most common sentences.
And besides this, you might
amuse yourself by speaking
Dactylology in society (as
is already often done by Parisians)
and thus you might find
pleasure whilst other people
would not understand you.

General view of the Instruction of the Deaf and Dumb.

After having treated on
Dactylology we shall take
the liberty to offer our opinion
on the mode of instructing
the Deaf and Dumb. We think
that our readers will be thankful
for it.

Although many persons
imitated the Abbé de l'Épée
yet, too many are still
ignorant that there are
instructed deaf and dumb
and schools for their instruction.
How greatly, this ignorance,
wherever it may be, ~~ple~~ pains
us, deaf and dumb! for through
it arise unjust prejudices
and a criminal indifference

to our fellow sufferers that
pains them much.

Is it not possible therefore
to convince every one of the
possibility of instruction, and
to persuade all that the
deaf and dumb have the
same faculties and the
same sentiments as those
not thus afflicted?

Are we yet in days of darkness,
in a century void of civilization,
of science, and of inventions?
God forbid!

The inventions and discoveries
which have proved a blessing
to mankind are praised and
admired. Parrots are ^{taught} ~~taught~~
to ~~talk~~ ^{speak}, bears are taught
to dance, dogs, to play cards
and dominoes and yet doubt

is placed on the possibility
of instructing the deaf and
dumb, and of making
them useful members
of society! Does not that
very doubt accuse and
injure humanity and
religion? Many deaf and
dumb are indignant at this
who are grateful to the
abbé de l'Épée who did
not fear to elevate himself
against such prejudices
in undertaking, the first
of all, the art of instructing
his afflicted brethren!
Therefore we can say that
their instruction is no more
doubtful and let us explain
how it is recognised; the
following is what the celebrated

Abbé de l'Épée says on the
subject:

"The instruction of the deaf
and dumb is not so difficult
an undertaking as is generally
supposed. The only thing
required is to convey to them
by their eyes what is conveyed
to us by the ears. These two
doors, open at all times, ~~present~~
separately the way to the
same place, when one does
not turn ^{neither} to the right or left
from that in which one is
passing."

"It is to be hoped," he adds also,
"that this prejudice may be
effaced, namely, that the
instruction of the deaf and
dumb is a difficult undertaking.
To keep the public in that

opinion would be on my part an act of deceit or quackery. The work is extraordinary, I agree with that idea, but it is not difficult. In coming to my home for instruction, or to attend to my lectures, people think to see some constructions of art to facilitate the language and to develop the intelligence of my pupils, but they see nothing but a simple method, that is easily learnt, and they immediately conceive the success which must inevitably attend it."

Thus the Abbé de l'Épée, like a true learned man, proves himself to be the enemy of the mistake and of prejudices.

His pure and generous soul
is entirely in his words, as
it is entirely in his works
and actions.

We add also, with the Abbé
Licard, to those who do not
take the trouble to enter
deeply a question worthy
of the greatest philosophers:
"Why do you allow yourself
to be prejudiced by false
appearances? Why do you
resemble those that without
examining it at first, attempt
to explain the course of nature
that accumulate reasonings
against facts of which it is
easy to master without reasoning.
There are around you many
deaf and dumb schools: put
a stop to your judgments.

silence for one instant—
your doubts; come and
present your difficulties;
question yourself the pupils;
their answers will fire your
incredulity, by showing you,
without seduction and partiality,
the whole truth." Listen
to the voice of that wonderful
instructor! Come and visit
our schools and question
our pupils if you want to
ascertain the possibility of
teaching the deaf and dumb.
To doubt that proof, would
be to wrong those unhappy
creatures, it would be depriving
them of a spiritual nourishment
required for the sustenance of
their souls, that is, the benefit
of instruction; it would be the wish

to let them increase in ignorance.
Alas! cannot we praise
instruction? It is so
precious to us that we would not
exchange it for a large fortune.
We know what great advantages
it affords us; without it we
would not know what happiness
is. Honour therefore instruction
which affords consolation to
the deaf and dumb and
forms their great happiness.
It is instruction that makes
them almost forget their
infirmities by giving them
the means of conversing with
their fellow creatures and
in adorning their mind each
day with new thoughts.
Besides this, many very
distinguished persons have
arisen through it. Unfortunate

are the parents who, by their criminal indifference or owing to their tender age do not place them in a deaf and dumb school, and that do not reflect on the future !!!

We have only been speaking of the manner of teaching the deaf and dumb. We must now show: 1st how to explain your meaning to them; 2nd how their thoughts are formed, that is to say, in what language do they think, and if they think intuitively; 3rd if they ~~can~~ learn everything like those not deaf and dumb; 4th what professions are they capable of fulfilling; and 5th if a deaf and dumb person can marry.

1st Ques. How can one communicate with the deaf and dumb?

It is first by signs, and then by Dactylology that a deaf and dumb person can express his thoughts. The signs are movements of the hands, arms, head, face, the whole body, and especially the eyes which are the ^{mirror} looking glass of the soul; movements, executed to carry ones thoughts to ones fellow creatures.

By means of that language which is called language of signs, the deaf and dumb, imitate the shape of different bodies, their actions, and the movements of man & beast. The language of signs is natural to all those who have the misfortune of being deaf and dumb; The following will serve as a proof

"All the deaf and dumb that are presented before us, says the Abbé de l'Epée has a language of his own familiar to him; and that language is so much more expressive because it is that of nature itself, which is common to all men. He has contracted the habit of using it ^{to} ~~with~~ those he lives with and understands them when they use it. He displays his wants, desires, inclinations, doubts, anxieties, fears, pain, sorrow &c &c and he does not make a mistake when others express them. He executes faithfully the errands which are given to him to fulfil and renders an exact account of them.

The various impressions which he feels within himself have

thus furnished him with that language, without the help of art. Therefore, that language is the language of signs.

It has been questioned whether the language of signs can become universal?

"Many wise men have thought so, say Mr. Bèbian. Descartes thought so. It is every, at all times and in all places.

It was known by our fathers and will be known by our last descendants. The wise, or the ignorant, all understand it all speak it. Let one of us be transported to one of the extremities of the globe in the midst of a band of savages, do you think that he will not be able to express his wants of the necessities of life? do you

think that he will misander/and
a barbarous refusal or a
generous answer? The universal
language does not require to
be invented, it is made; it
exists: it is made by nature."
Therefore there is no more place
for doubt but that the deaf and
dumb can understand themselves,
how ever different their signs
may be, and even though they
were not instructed. Here is a
proof:

A person born deaf and dumb,
native of Germany having
pursued his studies at Vienna
(Austria), left that town to go to
Paris. Being quite lonely in this
last capital; ~~and~~ knowing little
of its national language and
entirely ignorant of the French
language, he wanted a

person with whom he could
converse. He could find none
but amongst his fellow sufferers.
He went to the National
Institution of Paris and spoke
to the celebrated deaf and dumb
Clerc. The acquaintance was
soon formed; the language
of thought rendered the two
deaf and dumb men friendly.
The German doubtless, comforted
himself on finding a friend
that could understand him
and sympathise with him,
as well as be his interpreter.
He wanted to obtain a place of
trust. The young Clerc, full of
humanity and zeal, ran through
Paris; he visited several engravers
and finally placed his unfortunate
comrade at one of these artist's home
where, by his work he could keep himself

This incident is confirmed
by another fact which our
pupils and ourselves witnessed.
A young man from Denmark,
born deaf and dumb had
come to Nancy to obtain a
printer's place at Nancy, and
presented himself at our school.
As he did not know French, he
contented himself by expressing
his wishes by signs. We
understood him perfectly;
and were astonished that his
signs were the same as ours
although his teacher who
taught him in Helsing (Denmark)
had never studied the methods
of the abbé de l'Épée.

He told us some stories; he
explained his religion which
was the Protestant; and criticised
our own. There has been many discussions

on this subject between him and
us. His conversation showed us
that he was well instructed
as Schlerwig. He converses easily,
by writing, with persons knowing
the German language.

But, I suppose you will ask
if it is possible to translate
all the words of a language
into the natural one of the
deaf and dumb, and how
can you explain to him those
which represent metaphysical
ideas? Yes, all the words can
be explained to him by signs.
If such was not the case
how could he acquire physical
or intellectual notions? What
other way would be more
certain of introducing them
into his thoughts? If the
language of signs were not

sufficient, the minds of the deaf and dumb would be limited, and their thoughts ^{fewer}. But let us thank nature that gives, to those who are deprived of the faculty of speaking, the advantage of performing all kinds of signs to imitate the shape and movements of all bodies and to depict all the sensations of the mind.

Indeed, they do not need to invent or to search for signs; they find them in the clear perception of their thoughts. The signs follow the thought as the shadow follows the body; again the principal object is that the attention should see the thought in the mind

as in a transparent glass
that alters ~~not~~ none of the
forms, be they ever so dark
or the shades ever so light.
It must however be observed
that the natural language
of the deaf and dumb
cannot reach perfection without
the use of thought; it must become
more precise and more regular.
To represent all the relations
which the mind can see between
objects, between ideas and even
expressions and the thought, it
is necessary to have artificial
or methodic signs; these signs
result from the analogic and
agreement made between
the deaf and dumb and their
teachers. It is by methodic signs
joined with those of nature
that writing, grammar, arithmetic

religion and other sciences
can be taught. I will say
to you, who know the abbé
de l'Épée, that physical and
intellectual notions are conveyed
to the mind by the ears, because
each term which helps to express
~~it~~ them has been ~~fixed~~
preceded by some exterior
sign that fixed its meaning;
they will enter, he adds, as well
in the minds of the deaf &
dumb by their eyes, because,
each of the terms traced by
writing to express them,
was preceded, by some
exterior sign which expressed
to them its meaning.

Let us see what the benefactor
of the deaf and dumb
says on this subject.

"Painting is an art which speaks only to the eyes, and the skill of the artist consists in knowing how to draw or attract the attention of the spectators, to fix their attention on his work and to deserve their praise. Like painting, the art of methodical signs is a dumb language which speaks but to the eyes. But what difference exists between them, especially in the subjects which the former must necessarily represent? The metaphysical ideas, not susceptible of the paint brush must submit themselves to depend on the signs in the class of objects that are easily depicted to the eyes, in filling the mind with the significance of words by the organ of sight.

You will perhaps be astonished when I tell you that it is easier to express abstract ideas by signs than physical.

Signs of ideas which convey feeling are nearly always incomplete. The physical objects however simple they are, are nevertheless very complicated.

In every body, we distinguish form, colour, & width, length, depth &c; if it is hard or soft, heavy or light &c &c. Therefore it is difficult to imitate the signs of certain fruits, flowers, and birds; for who can ^{show} ~~prove~~ precisely by signs; dates, chickens, ducks, pheasants? If I represent the sign of a date to a deaf and dumb person, he or she might mistake it for that of

a fig or a nut. When I speak to him of the chest of drawers, of the pheasant, he might take the drawers for some flower; or the pheasant for the lark, or partridge. Thus he often makes a mistake. To discern clearly the physical objects which he has not seen, or of which he has not been spoken to, you must draw out their outlines and then he will easily understand their names.

The expressions used for metaphysical ideas are however very different. "Mr. Peirce says, the language of signs tends rather to the expressions of abstract ideas than to those of feeling. There

is not a sentiment of the heart, not an idea in the understanding which is not plainly reflected by it as in a faithful mirror."

Indeed, in the deaf and dumb schools, it is easy to explain such words as philosophy, thought, soul, religion, envy, sorrow, terror, &c. Therefore it is totally useless to draw abstract things, whereas it is necessary to draw objects that strike our senses, to make the deaf and dumb understand the names that ~~strike~~ concern them.

2nd Question. —

"The deaf and dumb sees the same objects as we do, says a judicious writer, sees them in the same light; he gives them the same proportions, the same ~~of~~ sensual qualities; he forms pictures of them, though he has not like us the help of the expressions which belong to our language; he observes, he foresees, he reasons; for he reads the effect produced by some cause or other." You form your ideas by interior speech, and ~~his~~ those ideas present themselves always before your mind in the shape of the words of your language; and we think by the interior pictures and signs

Pictures strike the deaf and dumb more effectively than those not so, because the former see better, and seize more firmly every object presented before their eyes. Our ideas, after creating themselves in our minds take the shape of signs ^{all} physical and metaphysical objects.

"The deaf and dumb do not require the help of signs to form his thoughts; they only use them to express them exteriorly. And, ^{even} then even strange to say, the thought only is present in his mind; it occupies of itself his thought. The language of signs, when used for intellectual

notions, is the impression or
the ^{drawing} ~~effect~~ of thought. I beg
my reader to pardon me
for using this expression
which requires explanation.
If you draw a picture, the
eye follows the outlines which
the hand traces with a pencil
during that operation, your
attention is much more occupied
of the lines you wish to trace
than of those you are actually
tracing. The same with the
deaf and dumb. When they
want to express exteriorly the
thoughts which fill ^{their} ~~his~~ mind
their attention is given entirely
to ~~the~~ ^{those} thoughts which occupy
~~it~~ if they follow as it were the
^{outline} ~~lines~~ which ~~his~~ their figures
take the shape of. If they

draw their attention afterwards
on the signs, it is to compare
the original with the production,
the drawing with the model,
and to judge the accuracy
of the copy." (Bébian)

M. Prouse assures us that
the deaf and dumb cannot
think without signs, that
their wishes has no ascendancy
of the intellect but by signs,
and that to think without
signs is to feel or to imagine
how to speak properly.

3rd Question.

Can the deaf and dumb
learn all like those not deaf & dumb.
There are some people who
think that the deaf & dumb
have little intellect and that

they cannot learn hard things;
those make a mistake and
know not with what a degree
of intelligence nature has
favoured the deaf and dumb.
It is true that they can learn
all the sciences and arts,
except music, when taught
clearly by a clever master.
They cannot learn the latter
because they have no idea
of sound. It is not difficult
for them to learn mathematics
because they like sciences;
they can also become philosophers,
moralists, poets, physicians,
chemists &c. of which class
many are seen, especially
in Paris. They can also learn
foreign tongues. There are some
knowing Latin and others Italian.

The celebrated deaf and dumb
(Clere) knows both English and
French well.

Persons who, on visiting our
~~ss~~ Institution, have questioned
us, affirm that instructed
deaf and dumb persons reason
better than others. I am
not astonished by that
affirmation, because I
know that nature gives
them a rare judgment as
a compensation for depriving
the of the faculty of speech.
They think more because they
do not speak and are not
troubled by sounds which
their more fortunate fellow
creatures can hear, nor
can they utter the words
which might corrupt their minds.

We notice many persons whose ~~reason~~ minds often wander because, according to our opinion, the sounds they hear around them prevent them to judge rightly and to think clearly, and because the different passions which excite them daily do not allow them to seek for the truth. Moreover, it is said that the deaf and dumb are too philosophical: this neither does not astonish me, for not hearing anything which is passing in the world, they are contented with reading books on philosophy, morality and religion and to think of what they have read and to ~~think~~ as most suited to them.

When they are questioned on certain points of philosophy they answer with surprising accuracy; their answers show great sense and wisdom, and they show also to what degree of intelligence they may be elevated, when their instruction is founded on an analytic method, sure and invariable, which leads them to an accurate knowledge of abstract and purely intellectual ideas.

4th Question.

What profession are the deaf and dumb capable of fulfilling. Thanks to the instruction of which they are susceptible they can take any place, such as

painters, lithographers, engravers,
sculptors, daguerrestylists,
draughtsmen, printers, typographers,
mechanics, clock makers, opticians,
turners, carpenters, tailors
&c, and even fulfil important
places in society. On leaving
school they often become
good workmen and clever
artists. As well as the former
vocations, there are some who
can write books, teach their
fellow sufferers, and direct
schools. Industrial people
of every kind we advise you
to take interest in the deaf and
dumb who offer you their services,
and try and place them in
your employment. They waste
less time than those that can
speak, for they are less dissipated

less talkative and more active.
I shall here give the names
of a great number of deaf and dumb,
that possess remarkable talents,
and that fulfil their various
occupations cleverly:

"~~M.~~ Berthier. A gentleman of
the jury. Mr. Berthier, who has
made great exertions with the
view of defending the cause of
the deaf and dumb before
civil and criminal tribunals,
and to claim for them the
whole responsibility of their actions
before God and man. His
work can be found in the 3rd
number of the Journal entitled
The friend of the deaf and dumb.

"Writers of prose: The same Mr
Berthier, possessing an harmonious
and incisive style, author of

several works, and awarded
with a degree from an academy.
Claudius Forestier, director of
the Deaf and Dumb Institution
of Lyons, whose ambition is
to become the Rollin of his
fellow sufferers, and who is
preparing for them a complete
series of education; and then
the son of General Guzan,
possessed of original thoughts
and bold; then the professors
and distinguished writers of the
Deaf and Dumb, Lenoir, Allibert,
Chambellant, Imbert, etc.

"Poets: Pellissier, that Lamartine
has spoken of and ~~for~~ who
imbibes sweet harmony not by
the ears but through the heart.
Pellissier's whole delicious melodies
have recently been published

(his "poetry by a deaf and dumb" are to be found at Ch. Gosselin's library, 30 Jacob street, Paris price: 3 francs. 50 centimes); and his pupil and perhaps his future rival Chatelet that was instructed like himself and the deaf and dumb school Toulouse.

"A Bachelor, who passed his examinations successfully; P. Laurent from Blois a mathematician, a celebrated physician, his works commended by the Academy of Sciences. : Paul de Vigan.

"The Editor of a Journal.

We have a striking fact from the New York States, it is the publication of paper of which the editor is deaf

and dumb, Leoi. S. Backus;
and, strange to say, that
paper titled "the Radii" (the
ray of light) although publishing
things connected with the
deaf and dumb is not
entirely given to them; it
is a political journal, literary,
scientific, commercial, which
surpasses in style our greatest
daily papers." (Annals of the
instruction of the deaf and
dumb published by Ed. Morel)

"Mr. Ernest Griollet, son of of the
great manufacturer of Paris
after having derived the benefits
of instruction at the d. & d.
school of Paris, has followed
for 2 years the course of practical
and theoretical studies of Grierson;
under the direction of a interpreter

that can speak, who, well
instructed in the deaf and
dumb signs could show
him all the things taught
in that Institution.

At the end of each year
has passed his examination
with a success which gives
praise to his diligence and
the work of his teacher. At
the present day he is capable
of taking the direction of a
large estate." (M. Lenoir
author of divers facts,
divers thoughts and some
answers of the deaf and dumb.)

Directors of Schools:

Monsieur Claudius Forestier at
Lyon. Mr. Hourin, Montpellier.
Mr. George, Mons (Belgium)
Professors. Messrs Berthier,
Lenoir, Allibert, Pellissier,

in Paris. Mr. Ackermann
Nancy. M. Tury, Saint-
Médard. Les. Poisson, an ex-
pupil of the school at Nancy
Mr. Chambellan, Bordeaux.
and many others whose names
I cannot remember.

"Several painters, whose
paintings may be seen
in the Museum at Versailles,
Miss Roberts, the graceful
pupil of Girodet, whose
paintings have so much
delicacy and freedom.
Deyson who has drawn
"The last moments of the abbe
de l'Épée. Lonsdale & Widenketh
whose works treat of religious
subjects; Godard, Levasseur
Dunoy, the North American
John, Carlin; & Varela from
Peru; the good Octave Bezu

poor orphan, whose got a name by his crayons drawings and who has risen from being a simple work to a celebrated artist by hard work and perseverance.

"Lithographers: Bezu once more, Widenkehr, Ed. Robert, the brother of the clever painter just mentioned; Mayer Scitz and Ch. Lemoin old pupils of Nancy."

Sculptors: Gustave Hennequin, ancient pupil of the school at Nancy; many others living in Paris whose names I forget.

Daguerreotypists. Gouin, celebrated artist, Jean Baptiste Richardin his old pupil and the brother of the author of this book.

Eugene Courcier

A draughtsman in a printing
office: Christian Mittnacht-
old pupil of the school at
Nancy, clever artist, whose
drawings are greatly
admired by his patrons.
Engravers: Boclet, attached
at the war office; Gamble
and Miss Alavoine.
Mechanics, at the head of
which Haake claims an
important place.
Clock-makers. Darbat and
Alavoine, the brother of the
deaf and dumb lady who
excels in engraving.
Printers. Boulard, Dominic,
Bonignieres; others also who
have worked at the National
Printing Office at Didot and
others.

Cultivators. Antoine Guérin
who carried off a prize at
Vauluisant; Muel + Vaidart
ancient pupils of the school
at Nancy, whose works
excite the admiration
and even the envy of all
their neighbours.

As for the turners, opticians,
tailors, and shoemakers

I think it useless to
name them here; for
there have been so many
that have shown their
skill in their profession.

To show more plainly
the utility and possibility
of teaching the deaf and
dumb, to confirm all that
we have said on that subject;
we shew here the list of

those of the principal schools
of France, Europe, U. States,
Asia. We defy the unbelievers
and those who compare the
deaf and dumb to idiots, to
persist in their error, after
having visited one of these
schools and having questioned
the most learned scholars.
We invite and advise
parents who have the mis-
fortune of possessing deaf
and dumb children, and
the masters who would like
to instruct them, to get
a clear insight into the
state of those establishments,
of the methods there employed,
and to be certain of the
instruction of the pupils
by asking them a few questions.

As for us, we will always
be pleased to receive them
and to offer them our
advice if they will honour
us with a visit, and if they
would rather visit the school
at Nancy, directed by
Mr. Pirron, one of the
most enlightened and
zealous masters, and one
of the most sincere friends
of the deaf and dumb.

5th Question.

May a deaf and dumb
person marry.

There are many who think
that the deaf and dumb
should not marry, that ^{we}
think that they are not
inspired with the sentiments

which women usually
inspire men with and
who think that the life
of a bachelor suits them
better. Let us shew their
mistake: the deaf and
dumb have the same feeling
and the same faith in
matrimony as those not
so; they can therefore marry
like them. It would be
acting against nature and
reason to refuse marriage,
especially when they are
instructed and have a
vocation of their own.

There are in Paris and other
places many deaf and
dumb men married to women
who can speak and know
Dactylologie; they have

children who are not
afflicted with any infirmity.
(I myself rank amongst
these. I have a daughter
who has so sharp an hearing
that the least sound awakes
her, and who will consequently
speak as other children.
And what is still more
astounding and remarkable
is that the deaf and dumb
Clere, who married a deaf
and dumb lady has four
or five children all enjoying
the faculty of hearing and speaking.
It is therefore a mistake to
think that deafness is
hereditary. The causes of it
are due to illness of different
organs in connection with hearing.
None so often even are the

convulsions caused by
the changing of teeth or fright.
brain ~~fevers~~, nervous, scares,
inflammatory, putrid, catarrhal
fevers; ^{the} measles, small pox
hooping cough, the explosion
of a cannon; a dangerous
fall, a blow on the head,
a fester under the ear
&c. — Generally, deafness
caused by ~~brain~~ accidents
is more common than that
inherent from birth.

Dumbness is only the effect
of deafness, and not
that of some illness.

One is dumb because one
is deaf. Therefore ^{you} ~~one~~ must
not think that you are deaf
because you are dumb.

By the bye I will relate a curious
accident

"The Medical Union says
that in the last September
a grand banquet was
given & at Hertford near
London by 200 deaf & dumb
of which 103 had been or
were actually married.
There were 40 couples where the
man and wife were deaf & dumb,
29 where one of the two
could speak. From the
account given of the
meeting, 31 of those couples
had no children, and
the other 92 had in all 102.
Out of those 102 children,
98 could speak and hear
well; 4 only were deaf & dumb.
It seems therefore from that
list, that of which we cannot
say more, that the great

Law inheritance does not
act on hearing with that
force, that unity which it
shows generally in the propagation
of other infirmities." (Le Piccer
of the 26 Oct. 1851)

Advice to merchants,
inn-keepers and gentlemen.
— For the attention also of
parents and masters.

When a deaf and dumb
person goes in somewhere
it appears always that the
persons he sees seem astonished
to see him silent. He
addresses the first person
he sees and says "I am
deaf and dumb" by writing.
This produces various impressions

his presence impresses
some and reminds them
of the abbé de l'Épée, while
others mistrust him. The
latter say: He is an
impostor, he wants to
impose upon us; I am
sure he can speak for
he writes well. These last
words are of frequent occurrence.
Such ignorance pains us,
and even wrongs us, for
the instructed deaf and
dumb are often accused
of pretending to be so, so as
to mislead men, or to excite
their humanity.

2 Merchants, Inn keepers
gentlemen, when you
see a deaf and dumb man
present himself before you

do not mistrust him, but
do not trust him too much;
be contented with asking
him for his papers, if you
wish to be assured that he
is really deprived of the
use of hearing.

Besides, since there are 22,000
deaf and dumb in France
you cannot but meet with
some in whatever place it
may be. Humanity and
justice invites you to take
interest in these unfortunate
people and to console them.

And to you parents who
have deaf and dumb
children do not keep them
with you because of your
attachment to them, and
leave them in ignorance and

useless members of society;
but send them at your
expense to a deaf & dumb
school if you can afford
it, and if you have no fortune
address yourselves to the
mayor of the place you
live in to get them in one of them.
You must be resigned to
separation of from your
children for sometimes.
Instruction is a greater
blessing to them than to
children who can speak;
therefore it is the greatest
present you could give
them. If you do not give
them that advantage you
will make them very miserable;
for you will prevent them
from learning religion, which

can alone comfort them by
showing them a happier life
in store for them. Also you
must consider that if let
alone they will give way to
all sorts of passions, without
shame and without knowing
the laws that punish the
guilty, and the chastisement
awaiting those who ~~live~~ live
have been ~~thus~~ filled with
wickedness; that in
their old age they would
become more idiotical,
more imbecil, and still
more ridiculous than in
their youth.

On the other hand, if you
give them the benefits of
instruction, what joy you
will feel in seeing them
clever, honest and useful ~~men~~.

after a few years study,
and to receive their feelings
of respect, love and gratitude.
And you Masters (this is
Mr. Dixon's speech) to whom
families confide the most
honourable of missions, you
who are called upon not
only to spread the light
of civilization, but also
to increase the generous
sentiments by great-
examples as well as
by good teaching, you will
not shut the doors of your
schools to those poor children
that have no other fault
than that of being born
with this deficiency.
No, you will not refuse to
do for them what is in
your power. You will

early comfort- their parents,
by promising your assistance,
you will advise their
mothers not to treat them
with a bluid love, which
would stifle in them the
physical energy and the
moral discernment, or with
a cold indifference which
would make them almost
insensible to life itself.

Finally, if they are poor
you will seek the charity
of the administration and
that of charitable persons

End.

A. D. Palmer.

